

13. 4
THE
POPES Letter

To the *PRINCE*:
In *LATINE*, *SPANISH*, and
ENGLISH.

Done according to the Latine and Spanish
Coppies Printed at MADRID.

A Iesuites Oration
to the Prince, in Latine and
English.



LONDON:
Printed for Nathaniell Butter.

1623.



A Letter of our * holy Lord the Pope * Thus his
 Gregory the fiftenth, to the most noble *owne origi-
 nall styles
 him.*
 Prince of wales, Sonne to the King of
 Great Brittain.

Signed. *Gregorio Papa. XV.*



O S T noble Prince, Saluation and
 light of the Diuine grace. Whereas
 Brittain fruitfull of famous men
 and vertues, filleth vp either Orbe
 of the earth with the glory of her name, it
 doth very often likewise call vp our Papall co-
 gitations, vnto the spectacle of her praises. For
 in the very Infancie of the new-borne Church,
 would the King of kings with so ready an af-
 fection select her to be an inheritance for him-
 selfe, that the Romane Ensignes can scarce bee
 said to haue beene aduanced there before the
 Banner of the Crosse. Further also, not a few
 of her Kings being once taught the knowledge

of Saluation, in giuing examples of Christian pietie to forraigne Nations, and succeeding ages haue preferred the Crosse before the Scepter, and the discipline of Religion before the desire of Empire: in so much as hauing in heauen merited the Principalities of euermlasting blessednesse, they haue also in earth obtained the triumphall ornaments of Sanctity and holinesse. But yet at this instant wherein the state of the Church of England is changed, we doe neuerthelesse perceiue the Court of England to bee adorned and furnished with morall vertues; which should be the comfort of our charitie, and the ornament of the Christian name, if the same vertues might be a maintenance of the Orthodoxe verity. Wherefore, by how much the more the glory of your most excellent Father, & the towardlines of your owne Princely disposition doth delight vs, by so much the more doe we ardently desire to haue the gates of the heauenly Kingdome set open, and the loue of the vniuersall Church to be procured for you both. And forasmuch as Pope *Gregory* the Great of most holy memory, brought

in to the people and Kings of England the ordinances Euangelicall, and the obseruance of the Authority Apostolicall; wee, though farre inferiour vnto him in holinesse and vertue; (yet equall in the likenesse of our names, and the eminencie of dignitie,) it is also equall that wee should follow his most blessed steppes in procuring the saluation of these Prouinces; and especially, seeing that at this time your intent most noble Prince doth raise vs vnto a hopefull successe more then ordinary. Wherefore seeing that you haue made a iourne into *Spaine* vnto the Catholicke King, desirous to match into the house of *Austria*; it seemed good vnto vs seriously to commend this desire of yours, and to giue a cleere testimonie also, that vpon this present occasion, you are made one of the chiefe cares of our Papacie. For seeing that you desire to marry with a virgin of the Catholicke Religion, we can easily coniecture that those ancient seeds of Christian piety, (which haue so happily flourished in the mindes of the Brittain Kings,) may once againe, God blessing them with increase, growe vp in your heart also.

For

For neuer can he affect such a marriage, who beares a hatred to the Catholick Religion, or delighteth in the oppression of the Sea of *Rome*: wherefore we haue giuen order that intercession be daily made vnto the Father of lights by most earnest Prayers, that hee would one day bring you, who are the flower of the Christian world, and the hope of great *Brittaine*, into the possession of that inheritance, which your Ancestors by maintaining the Papall authority, and destroying the monstrosnesse of heresies, haue made most honourable vnto you. Call to minde the dayes of olde; enquire of your Fathers, and they will tell you, which is the way to heauen, which iourney mortall Princes persisting in, arriue vnto euerlasting Kingdomes. Behold now the gates of heauen being opened, those most holy Kings of *England*, who comming vnto *Rome* with Angels wayting vpon them, haue done reuerence vnto the Lord of Lords, and the Prince of the Apostles in the sea Apostolicke.

Their

Their doings and examples, are the voice of God speaking vnto you, which exhort you to follow their practise, into whose Empire you shall one day succeed. Can it euer be, that you should suffer them to be by Heretiques condemned of impietic, and to be thrust into the prison of euerlasting horrors, of whom the faith of the Catholike Church doth beare witnesse that they doe now raigne in heauen with Christ, and are set ouer the principalities of the earth?

All they doe out of that blessed countrey at this time reach forth their hands vnto you, who haue brought you safe vnto the Court of the Catholike King, and doe now desire againe to bring you into the bosome of the Roman Church. Which Church worshipping with vnspeakeable grones the God of mercy for your saluation, stretcheth forth her armes of Papal Charity, desirous most affectionately to embrace you her most desired Sonne; pointing out vnto you the blessed hope of an heauenly kingdome. Surely you could not

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any way yeeld greater comfort vnto the Nations of the Christian Commonwealth, thanto reestate the Prince of the Apostles in the possession of your Island, whose authority hath so long together beene esteemed in the Court of great Britanie, to be the Fortresse of Kingdomes, and the oracle of Diuinitie : All which might with no great difficulty be brought about, if that your selfe would be pleased but to open your owne heart (on which the prosperity of that whole Kingdome depends) vnto God who now knocketh at it. With so great charity doe we desire the honour of your Royall name, as that we could wish that your selfe, together with your most Excellent father, might all the world ouer be enstiled, *The deliuerer of great Britaine, and the restorer of the ancient Religion.* Of which verily we will not despaire, putting our trust in God (in whose hands the hearts of kings are, and who hath made all the Nations of the world capable of saluation) whom by all the meanes wee can vse, will we euer indeuour to make fauourable yn-

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to you. And doe you for your part acknowledge in these our letters, the care of our Papall Charitie, seeking your happinesse: which verily it shall neuer repent vs to haue written, if the reading of them may kindle any sparkes of the Catholike Religion in the heart of so great a Prince, whom we desire to enioy perpetuall happinesse, and to flourish in the glory of all vertues. Giuen at Rome in the Palace of S. Peter, the 20th. of Aprill 1623. In the third yeare of our Papacy.

Iohn Chiampolus Secretary.

Translated out of the Latine originall, Printed
with the Spanish at Madrid.

E 2



BREVE S. D. N.
PAPÆ GREGO-
RII XV.

NOBILISSIMO WAL-
LIÆ PRINCIPI MAGNÆ
BRITANNIÆ Regis Filio.

GREGORIUS PAPA XV.



NOBILISSIME PRIN-
CEPS, Salutem & lumen diui-
ne gratiæ. Britannia illustrium
virorum, ac virtutum ferax, cum
virumq; terrarum Orbem nominis sui gloria
impleat, Pontificis etiam cogitationes sapientissime
ad suarum laudum spectaculum euocat. Illam
enim in ipsis nascentis Ecclesiæ cunabulis tanto
studio Rex regum seligere voluit hereditatem
sibi, ut illuc non ferè prius Romanorum Aquile
quàm

quàm Crucis vexilla penetrasse dicantur: porro autem non pauci ejus Reges scientiam salutis edocti, exterisq; nationibus, ac consequentibus aetatibus præbentes Christiane pietatis exempla Crucem scepit, & religionis disciplinam dominationis cupiditati prætulerunt: itaq; cum in cælo promeruerint Principatus beatitudinis sempiternæ, consecuti sunt in terris triumphalia sanctitatis ornamenta. Hoc autem tempore quo Anglicanæ Ecclesiæ status immutatus est, humanis tamen virtutibus Anglicanam Regiam ornari, atque communiri perspicimus, quæ charitatis nostræ solatia, & Christiani nominis decora forent, si ea haberi possent orthodoxæ veritatis præsidia. Quare quo nos Serenissimi parentis gloria, & Regij ingenij tui indoles magis oblectat, & ut ardentius cupimus vobis cælestis Regni fores patefieri, atq; uniuersæ Ecclesiæ amorem conciliari. Tum cum sanctissimæ memoriæ Pontifex Gregorius Magnus Angliæ populis, Regibusq; Evangelicas leges & Apostolicæ authoritatis cultum intulerit, Nos ut sanctimonia, ac virtute longè inferiores, ita nominis similitudine, atq; dignitatis fastigio pares beatissimi ejus vestigia sequi par est in istarum Pro-

vineiarum salute curanda, præsertim cum hoc
 tempore ad alicuius non vulgaris felicitatis
 spem Nos erigat consilium tuum Nobilissime
 Princeps. Quare cum in Hispanias ad Catho-
 licum Regem te contuleris Austriaci coniugij
 cupidum, desiderium hoc tuum laudare apprimè
 volumus, tum etiam luculenter etiam in præ-
 senti rerum opportunitate testari, te ad præcipu-
 as Pontificatus nostri curas pertinere. Cum
 enim Catholicam virginem matrimonio tibi
 iungere studeas, facile coniungere possumus vete-
 ra illa Christianæ pietatis semina, quæ in Re-
 gum Britannorum animis adeò feliciter floru-
 erunt, in visceribus tuis Deo incrementum dan-
 te reuiuiscere posse. Neq; enim eiusmodi nuptias
 amaret quem teneret Catholicæ Religionis odi-
 um, & Romane sedis oppressio delectaret. Proin-
 de Nos accuratissimis precibus assidue orari ius-
 simus Patrum luminum, ut te Christiani orbis
 florem & igne Britannie spem in eius heredi-
 tatis possessione perducant, quam tibi clarissimam
 maiores tui pepererunt, Pontificia autoritate tu-
 endam, & hæresum portentis profligandis. Memento
 dierum antiquorum, interroga patres tuos, &
 dicent tibi, qua petatur calum via, quod iter
 mortales

mortales Principes insistentes ad sempiterna
 Regna progrediuntur. Intuere patefactis cœli fo-
 ribus sanctissimos illos Angliæ Reges, qui Romam
 Angelis comitantibus profecti dominantium Do-
 minum, & Apostolorum Principem in Apostoli-
 ca sede coluerunt. Eorum facta atque exempla
 Dei loquentes voces sunt, que te hortantur, ut
 eorum instituta sæcteris, in quorum Imperium
 peruenies. Fieri ne poterit ut tu ab hæreticis
 eos patriarum impietatis condemnari, & in sempi-
 terni horroris carcere detrudi quos in cœlo cum
 Christo regnare, cunctisq; terrarum Principi-
 bus præesse Catholice Ecclesie fides testatur?
 Ij nunc è beata illa patriatibi manum porrigunt,
 qui sospitem te ad Catholici Regis aulam perdux-
 erunt, atq; ad Romanæ Ecclesie gremium redu-
 cere cupiunt. Ea vero gemitibus inenarrabilibus
 Deum clementie pro tua salute venerans brachia
 Pontificie charitatis pro tendit te desideratissimū
 filium amantissime complexura, tibiq; beatam
 cœlestis Regni spem ostentans. Certò Christi-
 anæ Reipublice nationibus nullum tribuere so-
 lutum maius potes, quàm si Principem Apo-
 stolorum, cuius auctoritas Regnorum pro-
 pugnaculum, & diuinitatis oraculum in
 Britannia

Britannia Regia, tamdiu habita est, in tua nobi-
 lissime Insula possessionem reduxeris. Quod
 quidem haud difficulter continget, si cor tuum,
 quo regni illius prosperitas continetur, pulsanti
 Domino patefacies. Tanta charitate Regalis
 nominis laudibus fauemus, ut te in Orbe terra-
 rum una cum serenissimo parente Britanniae li-
 beratorem, restitutoremq, aucta religionis num-
 cupari cupiamus. Quod certè desperare nolu-
 mus freti Deo, in cuius manibus corda Regum
 sunt, & qui sanabiles fecit nationes Orbis terra-
 rum, quem tibi omni, qua possumus industria
 conciliare semper conabimur. Tu verò in his
 literis Pontificiae charitatis sollicitudinem agnos-
 ce felicitatem tuam curanti: quas certè nūquam
 nos exarasse paenitebit, si eorum lectio aliquos
 saltem Catholicae Religionis igniculos excitabit
 in corde tanti Principis, quem diuturna letitia
 perfrui, & virtutum omnium gloria florere cu-
 pimus. Datum Romae apud sanctum Petrum die
 vigesima Aprilis 1623 Pontificatus nostri an-
 no tertio.

Ioannes Ciampolus Secretarius.



BREVE DE LA
SANTIDAD de GREGO-
 rio Papa XV. *traduzido de*
Latin en Castellano.

AL NOBILISSIMO
 Principe de Gales, hijo del Rey
de la gran BRITANIA.

GREGORIO PAPA XV.

NOBILISSIMO Princi-
 pe, salud y luz de la diuina
 gracia. Auendo la gran
 Britania abundate de varo-
 nes ilustres, y fertil de vir-
 tudes, llenado los dos Or-
 bes de la tierra con la gloria de su nombre,
 F pro

prouoca tambien muchas vezes los pensamientos del supremo Pastor a la consideracion de sus alabanças. Porque luego a los Principios de la Iglesia se dignò el Rey de los Reyes de escogerla con tanta aficiò por su heredad, que casi a vn mismo tiempo parece que entraron en ella las Aguilas de los Estandartes Romanos, y las vanderas de la Cruz. Y no pocos de sus Reyes enseñados con la ciencia de la verdadera salud, dando exemplos de la piedad Christiana a las naciones estrangeras, y siglos venideros, antepusieron la Cruz al cerro, y la guarda de la Religion al deseo del mandar: desuete que mereciendo en el cielo el Reyno de la eterna bienauenturança, consiguieron assimismo en la tierra el lustre, y esclarecido adorno de Santidad. Mas en este tiempo quando el estado de la Iglesia Britanica està trocado, vemos con todo esso, que la Corte Real Anglicana està arreada, y pertrechada con las virtudes morales, que fueran harto consuelo del amor que a esta nació tenemos, y no poco adorno del nombre Christiano, si juntamente pudieran ser presidio y
amparo

amparo de la verdad Catolica. Por donde
quáto mas nos deleyta la gloria del vuestro
serenissimo padre, y el natural de vuestra Re-
al condicion, tanto mas ardientemente de-
seamos que se os abran las puertas del Rey-
no celestial, y grangearos el amor vniuer-
sal de toda la Iglesia. Pues siendo assi, que
el Pontifice Gregorio Magno de santissi-
ma recordacion introduxo en los pueblos
de Inglaterra, y enseñò a sus Reyes la ley
Euangelica, y la veneracion de la autoridad
Apostolica: Nos muy inferiores a el en vir-
tud y santidad, assi como semejantes en el
nombre, e iguales en la alteza de la digni-
dad, es razon que sigamos sus santissi-
mas pisadas en procurar la salud de essos
Reynos, principalmente dandonos, o no-
bilissimo Principe, en este tiempo esperâças
de algun feliz sucesso vuestra determinaci-
on. Por lo qual auiendo os llegado a Es-
paña, y Corte del Rey Catolico, cò deseo de
casar con la casa de Austria, nos parecio a-
labar encarecidamente este tal intento, y
dar claro testimonio de que en esta ocasi-
on presente vuestra persona es vno de los

mas principales cuydados que por aora tiene nuestro Pontificado. Porque viendo como pretendeis casar con vna donzella Catolica, facilmente se dexa entender, que la antigua semilla de la piedad Christiana, que tan felizmente florecio en los animos de los Reyes Britanicos, puede cō el fauor diuino reuerdecen en vuestro pecho. Que no parece auia desear tal casamiento quien tuuiesse aborrecimiento de la Religion Catolica, y a quien fuesse de gusto el abatimiento de la santa Silla Romana. Por lo qual nos hizimos continuamente rogar con vigilantissima oracion al Padre de las lumbrs, que a vos, flor hermosa del Orbe Christiano, y vnica esperanza de la Britania, os lleue a la possession de la heredad Nobilissima que vuestros antepassados os ganaron con la defenſa de la autoridad Apostolica, y acabamiēto de los monstruos de las heregias. Traed, os ruego, a la memoria los tiempos antiguos. Preguntad a vuestros antepassados, y os declararan porque caminose va al cielo, y en que via perseverando los Principes mortales pasan al Reyno eterno.

eterno. Mirad abiertas las puertas del cielo, aquellos santísimos Reyes de Inglaterra, que partiéndose para Roma acompañado, de Angeles, piadosamente reuerenciaron al Señor de los señores, y al Principe de los Apostoles en su Silla Apostolica. Sus obras, y sus exemplos son voces con que habla Dios, y que os amonestan que imiteis las costumbres de aquellos en cuyo Imperio sucedeis. Podreis por ventura sufrir que tengan los hereges por impios, y digan que estan condenados aquellos a quien la Fè de la Iglesia Catolica testifica, que reynan con Christo en el cielo, y estan ensalzados sobre todos los Principes de la tierra: Los mismos al presente os dan la mano desde aquella patria bienauenturada, que os truxerò con bien a la Corte del Rey Catolico, y os desean boluer al gremio de la Iglesia Romana: la qual supplicando humilmente cò gemidos inenarrables al Dios de toda misericordia por vuestra salud, os estiendo los braços de la caridad Apostolica, para abraçar amorosísimamente a vos, hijo muchas vezes deseado, y os muestra como con

el dedo la dichosa esperança del Reyno celestial. Y a la verdad no podriades hazer cosa de mayor consuelo para todas las naciones de la Christiandad, que boluer la possessiõ de vuestras Nobilissimas Islas al Principe de los Apostoles, cuya autoridad por tantos siglos en el Reyno de Britania fue tenida por defensa de los Reynos, y por Oraculo diuino: lo qual no serà difìcil, con tal que abraís vuestro coraçon (de quien pende la prosperidad de essos Reynos) a Dios que le està llamado; y tenemos tanto desseo de la honra y ensalzamiento de vuestro Real nombre, que deseamos que seais llamado en todo el mundo juntamente con vuestro serenissimo Padre, Libertador de la gran Britania, y Restaurador de su antigua Religion: delo qual no queremos perder la esperança, teniendola puesta en Dios, en cùya mano està los coraçones de los Reyes, y que sanò las naciones del mundo vniuerso, y cuy a gracia con todas las diligencias posibles os procuraremos recabar. Y vos no dexes de reconocer en estas letras la sollicitud de la caridad Apostolica, que procura

cura vuestra felicidad: las quales nunca jamas nos pesará de auer escrito, si su lición despertare por lo menos algunas centellas de la Religion Catolica en el coraçon de tan gran Principe, a quié deseamos goze de perpetua alegria, y florezca con la gloria de todas las virtudes. Dada en Roma en el Palacio de san Pedro a los veinte dias de Abril de 1623. annos, y en el tercero de nuestro Pontificado.

Juan Chiampoli Secretario.

Traduzido en Madrid por el Doctor don Mateo Renzi, Capellan de su Magestad, a 28. dias de Mayo de 1623. años.

Con licencia. En Madrid por Luis Sanchez
Impressor del Rey N. S. y con prohibición para que no se vendan, ni se bueluan a imprimir en otra parte.

...virentes felicitad: las que me
...por las que me
...de la Religion Católica en el campo de
...gran principio a quib
...de quib
...de los la virentes
...de los la virentes
...de los la virentes
...de los la virentes

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...de los la virentes

*A gratulatory Oratien made by a Iesuite vnto the
Prince at MADRID.*

IF any occasion hath vnto mortall eyes
euer opened a glad and welcome day, it a-
ny thing hath vnto the louing hearts of
your subiects brought any Ioy, or brought
forth any gladnesse, if any thing (excellent
and soueraigne Prince, hath at any time pro-
mised vs, at any time assured vs, of the safe-
ty of our Countrey, the happinesse of our
people, the securitie of our Empire, the peace
and safeguard of the Christian common-
wealth, it is your happy arriuall vpon these
Hesperian coasts, your happy comming into
Spaine, both new and vnheard of, which we
confesse to haue promised, to haue brought
forth, to haue brought vnto vs, all this.

I could wish that I had words of gold,
that golden eloquence of *Cicero*, another
mouth of *Chrysostome*, the spirit of *Nazianzen*,
that I might speake out, and lay open that
hope which in our hearts we haue already
conceiued of you, that loue which in our
hearts we beare vnto you, and what prayers
euen from the bottome of our soules we
daily poure out to God for you, and how

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wil-

willingly at last we do giue, consecrate, and deuote our liues, not of any one alone, but of all in gen rall, to become sacrifices & whole burnt offrings for the saluatiō of your soule, for the present and future securitie of your Scepter, for this *Westerne*, & your owne eternall felicitie, honor, and glory.

I dare be bold to say (most flourishing Prince) that here is no man, I do not meane any Priest, Fryar, or fellow of any of our religious orders alone, but that there is no Catholicke in the most ample Empire of great Brittain, who, to doe seruice to your soule, and to make your soule happy, would not with a willing minde lose his owne, lay downe his life at your feete, and who, with a mangled body, a wounded breast, and the losse of his last blood, would not willingly and gladly spend it.

There sits (most desired Prince) there sits, that most cheerefull face of yours, that amiable countenance, that most sweete and manly aspect, in the mouth, eyes and hearts of all vs your people and subiects; your sweete disposition, humanitie, moderation and bountie, there is no man that wonders not at, and when he wonders, does not admire, and in admiring, does not reuerence.

O happy, O fortunate Ile of great *Brittaine*, which hast brought forth such and so illustrious a Prince, the immensitie of whose splendor, thou must not thinke to measure within thine owne bounds; no, it is greater then can bee rounded within thy walles, or which can shine in the *Brittish* Hemisphere alone. See, it now diffuses it selfe abroad in forreine coasts, it breakes forth into new Horizons, it reioyces to shine & looke bright abroad, to dart forth the beames of its glory abroad; which beams, although they do already equall the fullest splendors of the brightest Emperours, yet shall they in times to come glitter with that light and with that clearenesse, that though in modesty they would forbear to excell them, yet shall they not be able (though they conceale themselves all they can) to doe lesse then attaine vnto and equall the greatest brightnesse. You are my witnesses, O *Spouse*, the royall Maiestie of thy *Cesar*, the illustrious Nobilitie of thy *Grandes* are my witnesses, the grauitie of thy Magistrates, the throngs of thy Citizens, the generall applause of thy people, are also my witnesses: al who, do follow you (most shining Prince)

with the same obedience, dutie, and honor that they doe their owne naturall Monarch. But what? doe not the dumbe things and those which want life likewise seeme to bee sensible of your glory and brightnesse? Cast your eyes aside if you please, marke the wayes, looke round about the streetes, and diligently eye the whole Cittie of *Madrid* & you must needs acknowledge it to be filled with no small ioy, not to be meanly delighted, that it is at this time made the Theater of your honour and of your glory, and that you being present, and you shining in it, it selfe is made neate, gay, resplendent, and is thus frequented. And if you would a little more attentiuely behold that sumptuous Pallace of King *Phillip*, you would say that it also did boast and were euen proud, that it did now beginne to be the Court of two Princes, which hath alwayes hitherto, acknowledged but one Lord, and no more at once. But whither will my speech diuert it selfe? and whither (good Gods) hath it carryed me away from my selfe? I haue lost my self I confesse among the throngs of the ioyfull, and the vnusuall solemnitie of this reioycing, hath (that I may so speake) euen bewicht

wight me. But giue me your pardon (most
 gentle Prince) I will now found the retreat, I
 will now at length tacke about, and endea-
 uour to make towards mine owne port. I
 turne now to our Colledge of *Valledolid*, to
 that Seminary of Saint *Albane*, Britains
 first Martyr. Kings haue saluted you already
 Princes haue saluted you, the Nobility haue
 saluted you, the Counsellors, Prætors, Sena-
 tors haue likewise saluted you. All haue ap-
 proued, applauded & honored your arriual,
 yea haue receiued you as sent from heauē : &
 what? shall our house of *Valledolid* our Semi-
 nary, our colledg, but why do I call it ours?
 your house I say, your Seminary, your Col-
 ledge (most wished Prince) omit to congra-
 tulate your arriual, to kisse your sacred hand,
 to expresse the ioy of our soules, the reioycing
 of our breasts, & the gladnesse of our hearts?
 Stand off, get hence prophane people, brand
 vs not with this marke. That we came late,
 that we are last, who ought to haue bin first,
 was not the ignorance of our duties, not the
 slownes of our affections, not want of good
 will, or any coolenesse of our desire, but a re-
 uerend (I confesse) and a modest shamefac-
 nesse forbad vs to seeke accessse vnto you
 (most

(most mighty Prince) to come to you I say, before that courteous and most gentle graciousnes of your Highnesse, had of it selfe vouchsafed to make a faire way, and open the entrance vnto vs. Receiue therefore (most soueraigne Prince) receiue here the common gladnesse the common ioy, the common reioycing & the cōmon acclamation of vs all in general: receiue the dutie of vs all, the loue of vs all, the pious and constant affections of vs all in particular: with all that reioycing, that ioy, that gladnesse, that acclamation which we can possibly, we cōgratulate your safe and happy arriuall: withall the greatest obsequiousnes, loue and affection that is *lawfull* for vs to doe, we giue vp our selues and whatsoeuer is ours vnto you. If that our studi's and paines taking, if that our prayers and well wishings, or if that any offices of pietie, can any thing preuaile or obtaine with the supreme & immortall Maiestie, who is King of kings, & the cōmon Father and Lord of vs all: all these together, and all these seuerally (most fortunate Prince) we, with most obseruant spirits, with most deuout affections, with most humble obsequiousnes, doe direct to your ioyfull & royall

royal fortunes, to the prosperous and happy
 successe of your vndertakings, to the blef-
 sed and wished enioying of your loue, to
 your immortall saluation, perpetuall feli-
 citie, and neuer fading honor. Goe on in
 glorie (most inuincible Prince) goe one luc-
 kily, and Reigne: for in truth I know not,
 whether that the vniuersall world, shall e-
 uer see any Empire more glorious then that
 of yours. Call to minde, if you please, your
 owne Titles, acknowledge your owne ho-
 nour; what is *England*? the first borne of the
 Church; the dowry of *Marie*, the Kingdoms
 of God. In what kinde of fruite hath it
 beene plentifull, with what manner of en-
 crease hath it beene fruitfull? 28. Kings and
 18. Queenes your progenitors are receiued
 and written in the celestiall Senate-house of
 Saints, the number of holy Bishops, exceeds
 130. of Abbots and Priors, 68. haue beene
 made citizens of heauen. And should I rec-
 kon vp the palmes of Martyrs, and the
 Crownes of Confessors, neither would
 my tongue nor sides hold out to per-
 forme it. But alas! whither is the pie-
 tie of our Forefathers now banished?
 pious Religion where now lyes it?

Where

where is it now hidden? religious men shall by you and vnder you (most soueraigne Prince) recouer at length wee hope, their blood, life, and countrey which the impiety of these later times, hath punished with banishment, and put from them) Into your bosome does our tired Commonwealth, & our countrey rent and torne, flye for succour, faith and the Catholicke religion hauing now a long while suffered and suffered ouer again, imprisonment, spoyling of her goods, deaths and banishments. You are sent vs from God, you are borne for vs, (sweetest of Princes) to succour our countrey, to restore peace and pietie, to enlarge the kingdom of Christ, to propagate a royall posteritie in a most ample succession, and to make the world blessed with your happy marriage. Liue therefore royall stemme of *Cæsars*, liue and flourish euen till *Nestors* yeares, reioyce and triumph in your royal Compeere.



Sl quid mortalibus unquam oculis hilarem & gratum aperuit diem, si quid peramantibus subditorum tuorum animis gaudium attulit, peperitvè letitiam, si quid salutem Patriæ, fælicitatem Civium, securitatem Imperij, Christianæ Republicæ pacem & incolumitatem promisit nobis unquã, nobis unquã spopondit (clarissime & serenissime Princeps) fælicem profectò tuum ad Hesperias oras accessum, fælicem in Hispaniam adventum novum utrumq; & inauditum, promississe, peperisse, attulisse, fatemur.

Aurea mihi optarem verba, auream Ciceronis eloquentiam, os alterum Chrysostomi, Nazianzeni animum, ut eloquerer & patefacere tibi quàm in animis de te spem concepimus, quem in animis erga te amorem gerimus, quas ex intimis animis pro te preces ad Deum quotidie fundimus; quàm libenter deniq; non unius alienius, sed omnes omnium animas pro animæ tuæ salute, pro sospitate Sceptri, præsentis & futuræ, pro Occidua hac & eternâ tuâ fælicitate, gloriâ, & honore, in hostias & holocausta damus, consecramus, & vovemus.

Ausim dicere (florentissime Princeps) neminem, non dico religiosum, Sacerdotem collegam, aut consodalem, sed nec Catholicum quidem, existere, qui am-

H

plissimo

plissimo Britannia subiacet Imperio, qui, ut anime
 tua servire, animam tuam beare possit, animam suam
 animo cupienti non perdat: vitam inquam ad pedes
 tuos non deponat, eamq. lacerato corpore, confosso
 pectore, exhausto sanguine, lubens, gaudensq. non pro-
 fundat. Sedet profecto sedet (desideratissime Princeps)
 latissima facies tua, amabilis vultus, jucundissimus,
 & humanissimus aspectus, in omnium tuarum Civi-
 um & subditorum ore, oculis, & animis. Suavitatem
 tuam, humanitatem, moderationem, & benignita-
 tem, nemo est qui non miretur, & cum miratur, non
 admiretur, & admirando, non veneretur.

O. felicem, o fortunatam Britannia Magna In-
 sulam, quæ talem & tam illustrem procreasti Princi-
 pem. Cujus splendoris immensitatem propriis tuis
 metiri terminis ne cogites; major est, quam ut tuis
 circumcingatur mœnibus, aut quæ Britannico tantum
 affulgeat Hemisphærio; In exteras, ecce, se diffundit
 oras, in novos irrupit horizontes, foris lucere gau-
 det & effulgere, foris sua gloria ejaculari radios:
 qui quidem, etsi ad plenissimos fulgorantium Im-
 peratorum accedant splendores; eâ tamen luce, eâ
 claritate coruscabunt, ut si præ modestiâ superare re-
 cusaverint, nequiverint tamen, licet quantum ve-
 lint dissimulaverint, non maximos fulgores assequi
 & adæquare. Testes mihi o Hispania, Caesaris tui
 Majestas augustissima, testes heroum tuorum Nobili-
 tas lucidissima, testes Magistratuum gravitas, con-
 cursus Civium; plebis universus applausus, qui quidē
 ydem te (prælucentissime Princeps) quibus propri-

am & potentissimum Monarcham suum obsequiis, of-
 ficiis, honoribus prosequuntur. Sed quid? An non
 muta, etiam & anima, carentia gloriam & fulgo-
 rem tuum persentiscere videntur? Admove, si lu-
 bet, oculos, adverte compita, plateas circumspice,
 universum Matritum diligentius intinere, agnosces
 profecto non exiguo perfundi gaudio, non medio-
 criter lactari, quod honoris & glorie tua effectum
 sit Theatrum, quod te presente, te coruscante, ni-
 teat, resplendeat, fulgeat, frequentetur. At si Augu-
 stam Philippi Basilicam attentius contempleris, gloriari quodammodo & superbire dixeris, quod duo-
 rum incipiat Principum esse Regiam, qua unum
 semper hactenus, non plures pariter agnovit Domi-
 nos. Sed quò divertit oratio? quò (Dn boni)
 modo me à meipso abripuit? Perdidit me (fateor)
 in numerosâ exultantium turbâ, & fascinauit me
 (ut ita loquar) insolita hilaritatis solennitas. Sed
 da veniam (perbenignissime Princeps) canam recep-
 tui; vertam jam tandem vela, & in proprium por-
 tum remeare conabor. Ad Vallesoletanum contendo
 Collegium, ad Divi Albani primi Britannie
 Martyris Seminarium. Salutarunt te Cæsares, sa-
 lutarunt te Principes, salutarunt te Heroes, saluta-
 runt te Consules, Prætores, Senatores, omnes ad-
 ventum tuum approbarunt, acclamarunt, honora-
 runt; imo quasi calitûs te missum exceperunt. At
 quid? An domus nostra Vallesoletana, Seminarium
 nostrum, Collegium nostrum, nostrum quid dico?
 Domus inquam tua, Seminarium tuum, Collegium

tuum (Princeps praecipatissime) adventum tuum tibi congratulari , manum tuam sacram deosculari animorum nostrorum gaudia , pectorum letitiam , jubulum cordium explicare pretermittat ? Procul hinc, procul este prophani, ne istam nobis appingite, inurite notam : Quod sero accessimus, quod ultimi sumus, qui primi fuisse debuimus, non officij fecit ignorantia, non affectus ignavia, non defectus voluntatis, aut desiderii tepiditas : verecunda (fateor) & modesta reverentia praesumere nos vetuit, ad te (Princeps potentissime) ad te (inquam) accedere, priusquam Celsitudinis tuae benevola & perbenigna gratia viam nobis sternere dignata fuerit, aditumq; referare.

Accipe igitur (Serenissime Princeps ,) accipe communem omnium letitiam, commune gaudium, gratulationem communem, acclamationem communem.

Accipe singulorum obsequium, singulorum amorem, piū & constantem singulorum affectum. Omnia quā possumus, letitia, gaudio, congratulatione, acclamatione, sospitem tuum & felicem congratulamur tibi adventum : maximo quo licet, obsequio, amore, affectu, omnia tibi nostra & nosmet ipsos tradimus. Si quid studia & elucubrationes nostra, si quid preces & vota; si quid ulla pietatis officia, apud supremam Majestatem immortalem, Regem Regum, communem omnium Patrem ac Dominum, valere possint & obtinere, haec omnia & singula (auspiciatissime Princeps) observantissimis animis, devotissimis affectibus,

bis, venerabundis obsequiis, ad latas & augustas tuas fortunas, ad prosperos & felices auspiciorum tuorum successus, ad beatas & optatas amorum tuorum menses, ad salutem tuam immortalem, felicitatem perpetuam, immarcescibilem honorem dirigimus.

Matte gloriâ (Invictiss: Princeps) prospere procedas & regnes: nescio enim profecto, an gloriosius tuo viderit unquâ universus orbis Imperiû. Relege si libet titulos, dignitatem agnosce. Quid Anglia? Primogenita Ecclesie, Dos Maria, Regnum Dei. Quo serax fructu? qua facunda sobole? duo de triginta Reges, Regina duo de viginti antegenitores tui, in cœlestem sanctorum Senatum relati numerantur & conscripti. Episcoporum sanctorum, turba trigesimum supra centesimum transcendit numerum. Archimandritas & Canobiarchas sexaginta octo in cives acceperunt cœli. Martyrum si palmas, si Confessorum numeratrem coronas, nec lingua sanè, nec latera suo satisfecerunt officio.

Sed eheu, quo jam exulat arcta pietas? ubi jacet pia Religio? ubi delitescit? Religiosi per te (serenissime Princeps) per te & sub te confidimus, & spiritum aliquando & sanguinem, & vitam, & patriam recipient, quæ nuperorum temporum improbitas exiliis punivit & relegavit. In sinum tuum confugit labefactata respublica, dilacerata patria, carceres & rapinas, mortes & exilia, passa & perpeffa diu fides & Religio Catholica.

Tu nobis à Deo datus, tu nobis natus, (dulcissime Principum) ad Patriam nostram sublevandam, ad pacem & pietatem restaurandam, ad Imperium Christi dilatandum, ad regiam progeniem amplissima serie propagandam, ad mundum uniuersum felicibus tuis hymenais perbeandam. Vive igitur, Augusta Caesarum prosapia, vive & vige ad Nestoris annos, Regia tua gaude & triumphare compare.

F I N I S.

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